

THE REHEARSAL.

Numb. 75

1. An Explanation of the Manner of the King, or the Kingdom, 1 Sam. viii. 9. 11. x. 25.
2. The Destruction of the Kings of Canaan made an Argument against Monarchy.
3. The Whigg Notion, That Good Kings are Good Witches. And so more Dangerous than Bad Kings. Whence Good Kings always Worst us'd by them.
4. Deut. xvii. 14. Explain'd. Concerning the Right of the People in Choosing their King.

From Saturday November the 24th. to Saturday December the 1st. 1705.

(1.) Country-man. I Meet with an Obejection every Day, Master, against Monarchy, from the Manner of the King, 1. Sam. viii. 9. 11. or the Manner of the Kingdom, as it is Call'd Chap. x. 25. which is Describ'd Chap. viii. 11. to ver. 18. in a sort of a Terrible Manner, of the King's taking our Sons and our Daughters to be his Servants &c.

Rehearsal. That is necessary to a King. For he must have Guards and Servants, and keep State; else it were Impossible for him to Govern. And he must have Revenues and Taxes from his People, to Maintain that State. All which was Sav'd in the Theo-Crasie, as I shew'd you in my Last. The High-Priest being Sufficiently Provided in all these things, without any Expence to the People. Who must needs Groan at the first Feeling of such a Weight, to which they had never before been us'd. But it was us'd in all their Neighbour Nations, to which they so much Desir'd to be like. Therefore Samuel Represented all this to them, to Divert them from their Purpose: And Wrote it in a Book, that they might Consider it the Better, and that it shou'd be a Memorial against them before the Lord, whose Easie Government they had Forsaken. But they were Deaf to this Argument too, like People Bent to their own Destruction; and kept to their Obstinate Note, Chap. viii. 19. Nay, but there shall be a King over us; That we also may be like all the Nations; and that our King may Judge us, and go out before us, and Fight our Battles.

Now what can the Whiggs make of this? That this was not so Good a State as the Theo-Crasie? That is Readily Granted. But that it was Worse than Common-Wealth, or a Mad Popular Government, cannot be Inferred from any thing here said. For nothing of Common-Wealth was then known in the World. All was Absolute Monarchy, every where, and long after. therefore Samuel cou'd make no Comparison betwixt Monarchy and Common-Wealth. Nor the People. For they Asked a King.

And as to the Servitude, and the Expence, our First Common-Wealth in England, Rais'd upon the Ruins of K. Cha. I. and of the People, cost the Nation more Money, and Rais'd more Taxes, than all their Kings before from William the Conqueror put together. That is More in 10 or 12 years, than the Kings in 500 years. This seems Incredible. But the Computation has been made and found True. And as to the State and Grandure of Kings, it is a Provision for Many of their Subjects. And we find the Whiggs as Greedy as any, to have Places and Preferment at Court. Yet Rail at the Expence of Kings! Good Men! As they are! For if they cou'd bring us into a Common-Wealth again, they might get more in the Scramble. They are Us'd to it. And know the way better than other Men.

In order to which, they wou'd Persuade us, That a Common-Wealth is a Theo-Crasie. For they say that the Theo-Crasie was a Common-Wealth. And that the High-Priesthood, and Joshua, and Moses

too, with the Law that he gave, and all the Judges, as well as the after Kings, were all from the Choice of the People!

(2.) John Cook, who was Solicitor against K. Char. I. at his Tyrall, in his *Monarchy no Creature of God's making*, Printed, 1652. brings all the Kings of the Canaanites whom Joshua Destroy'd, as an Argument that God did not love Kings. And wou'd not Allow Joshua or Moses to be Kings. Though Moses is called King Deut. xxxiii. 5. And the Power of Joshua was as Absolute as his.

Country-m. He might as well have said, that God did not love Men, Women, and Children; because he commanded all these of the Wicked Canaanites to be Destroy'd, as well as their Kings. This is Ridiculous!

(3.) But I suppose if their Kings had been Good, and the People Good, as God wou'd not have Destroy'd them: So that Mr. Cook, and all our Common-Wealth-Men wou'd have Liked that Constitution well enough, of Monarchy, if we were always sure to have a Good King or Queen.

Rehears. No. They like a Good King worse than a Bad one. Which case Mr. Cook puts in his Preface, p. 2. And compares a Good King to what we call a Good or a White Witch, who do's more Mischief than a Black one. So he says, People are Apt to be Wheel'd out of their Liberties by a Good King, as thinking themselves Safe in him: Whereas they will be Jealous and Tenacious under a Bad King, and Dispute every Inch with him,

Country-m. Then it is Impossible to Please these Men! They will have neither Good nor Bad! nay, they Prefer the Bad to the Good! I think they'r made up of Contradiction!

Rehears. No, Country-man, they are no Contradiction to their Contradiction. But are very Consistent with their In-Consistency.

Country-m, I think Master, that you now talk Contradiction.

Rehears. Their Principle is Power in the People. Which is Contradiction in it self. And it is all one in a Common-Wealth as in a Monarchy. For Government must be in some Hands or other. It can never be in the People at Large, or in the Whole Body of the People. For that is perfect Anarchy, that is, no Government at all. For where Every one is Governor, No Body is Governor. Now whoever has the Government in a Common-Wealth, may be Good or Bad. They must be either Black or White Witches. And the White are the Worst! Because they more Endanger the Liberties of the People! Therefore the People must never be Content! But pull down every Government, Good or Bad! that is set up. And the Good rather than the Bad! And Men of this Principle, have always kept True to this Contradiction. As in the Grecian and Roman Common-Wealths; never Easie under any Government never at Rest, but always Plotting and Contriving a new Chang. And (as I have Observ'd before, N. 70 and 72.) those who Deserv'd Best of their Country, who did the Greatest things for them, and Rescu'd them out of Imminent Ruin, have

have *Far'd* the *Worse* from them. They were *White Whitchers*, and had *Designs* upon the *Liberties* of the *People*!

And I might draw a *Parallel* to this out of our own *Histories*. Look through them all, and you will find, that the *Mildest*, the most *Gracious* *Princes* we have had, who were most *Tender* of their *People*, and most *Lov'd* and *Study'd* *Peace* and *Quiet*, have been *Accus'd* of the worst *Designs* upon the *Liberties* of the *People*, Call'd therefore *Tyrants* and *Bloody-Minded*; not from what they *Did*, but what they *Intended*. Which was made as *Apparent* to the *Mobb*, as the *Sun* at *Noon-Day*! Who were therefore *Hunted* upon them, *Harra's'd* and *Destroy'd* them. Still as *Tyrants* and having *Cruel Intentions*, if they had been suffer'd to go on! For the least *Deviation* (from which no *Government* is free) *Infers* all *Wrongs* whatsoever, by the same *Rule*! But we took them, in time! You know not what they would have *Done*! They would have taken every *Penny* out of our *Pockets*! And we might have been all lying with our *Throats* Cut, before this! And though they *Did* nothing of this, nor *Shew'd* any such *Intentions*. That was their *Cunning*, to *Drill* us on, and *Hood-Wink* us, till they were *Ready* to give the *Word*, for a *General Massacre*! 'Tis as *Sure* as *God's* in *Gloucester*! They were *White Whitchers*, *Lureing* us to our *Destruction*; and to get us once within their *Circle*! Then we had been *Gone* for *Ever*! Then no *Remedy*! O! What a *Deliverance* we have had! This is a perfect *History* of the *Rebellion* of *Forty-One*; to name no *More* —

And *Country-man*, This ever *Was*, and ever *Will* be, it ever *Must* be the *Method*, with those of this *Principle* of *Power* in the *People*. They must be *True* to all the *Contradiction* in it, and *Consistent* with all its *In-Consistency*.

Country-m. And feel all the *Effects* of it, that is, *Never* to see *Settlement* to the *End* of the *World*! But *eternal Revolution*, and *Confusion*; *Coming* as *Thick*, as the *Waves* of the *Sea* *Succeed* one another! And these *Wise Men* think, That every *Wave* will be the *Last*! And still will *Try* another, and another! But while the *Boundless Ocean* of *Power* in the *People* *Lasts*; And all the *Rivers* of *Jealousies* and *Fears* that *Perpetually Run* into it; They *Mutually Supply* each other; Every *Breath* of *Seditious Spirits* *Blows* 'em up into a *New Tempest*; And their *Troubl'd Waters* cannot *Rest*, but *Continually* throw up *Mire* and *Dirt*! It were as *easy* to *Build* the *Monument* upon the *Sea*, as *Government* upon the *Choice* of the *People*. This I am, at last, fully satisfy'd of.

(4.) But *Master*, I must *Desire* your *Help* to get over another *Text* which is brought against this, that is, *Deut. xvii. 14.* *When thou art Come unto the Land—And shalt say I will set a King over me, &c.* Here it seems, That the *People* had *Power* to *Choose* a *King*; And that *God* did *Approve* of it.

Rehears. Neither of these will follow. For that *Expression*, *When thou art come unto the Land, and shalt do—so or so*, is frequently *Meant* of the *Breach* of the *Command* given to the *Contrary*. And the *Judgment* that will follow is likewise *Threatn'd*. As it is in this *Text* you have *Quoted*. For from *ver. 8.* is the *Law* set down, where the *Ultimate Decision* of *Civil Causes* (as well as those *Relating* to the *Church* or *Religion*) is *Plac'd* in the *Priesthood*, or the *Judge* that should be in those *days*, which are *Quoted* in my last; And refer to the *Theo-Crasie* before *Saul*. Then immediately follow the *Words* of the *Text* you have *Nam'd*, which speak of their *Breach* of this *Constitution*; And

their *Imitating* the *Manner* of other *Nations*, in having a *King*; Which *God* foresaw they would do. And from *ver. 15.* to the *End* of the *Chapter*, there is set down, by way of *Caution*, to these *Kings*, such a *Description*, as is like the *Manner* of the *King* before *Mention'd*. And which fell out accordingly. And of which this was a *Threatning*. And their *Sin* herein, *ver. 14.* *When they should say, I will set a King over me, like as all the Nations that are about me, is in the very words as their Sin is Recorded, when it came to pass, 1 Sam. viii. 20.* *That we also may be like all the Nations, therefore, There shall be a King over us.* So that this was a *Prophecy*, a *Caution*, and a *Threatning* with it; But by no means an *Approbation* of the *Fact*. No more than where it is said, *when thou art come into the Land and shalt do so and so, that is, otherwise than they had been Commanded*; so in this *Case*, *When thou shalt Reject the Lord thy God from being thy King, Which is the very Case here put, and it is so Nam'd* when it came to pass, *1 Sam. viii. 7.* And the *Evils* that should follow are told, *ver. 11. &c.* The same against which their *King* (when they should have him) is *Caution'd*, *Deut. xvii. 16. &c.* So that take this *Prophecy* or *Caution*, with the *Fulfilling* of it, (which is the surest *Exposition*) And it is *Plain*, That it was a *Great Sin* they should *Commit*, of which they were fore-Warn'd *Deut. xvii. 14.* And not a thing which *God* did *Approve* of, that is, Their *Changing* their *Happy Theo-Crasie*, to be like other *Nations*; And transferring the *Ordinary Supreme Authority*, under *God*, from the *High-Priest*, who had the *Urim* add *Thummim*, to a *King*, who had not any such *Promise*, nor was so *Miraculously Assisted*; and therefore by whom they should undergo many *Evils* they had not known before. It is the like *Expression* as that *Deut. xxxi. 20, 21.* *When I shall have brought them into the Land—And it shall come to pass, when many Evils and Troubles are befallen them, that this shall Testify against them as a Witness. That is, That they had been fore-Warn'd.* As *Moses* told them; *ver. 27, 29.* *For I know thy Rebellion, and thy stiff-Neck; Behold while I am yet alive with you this Day, ye have been rebellious against the Lord, and how much more after my Death? For I know that after my Death you will utterly Corrupt your selves, and turn aside from the Way which I have Commanded you; And Evil will befall you in the latter days, because ye will do evil in the sight of the Lord, to Provoke him to Anger with the Work of your Hands. And of their Evil works this was not the least, to Reject the Lord from being their King. And God wrought a Terrible Miracle to shew them the Greatness of this their Sin, as Samuel said to them, 1 Sam. xii. 16. &c. Now therefore stand, and see this Great thing which the Lord will do before your Eyes. Is it not Wheat-Harvest to day? I will call unto the Lord, and He shall send Thunder and Rain; that ye may Perceive and see that your Wickedness is Great, which ye have done in the sight of the Lord, in Asking you a King. So Samuel called unto the Lord, and the Lord sent Thunder and Rain that Day; And all the People greatly Feared the Lord and Samuel. And all the People said unto Samuel, Pray for thy Servants unto the Lord thy God, that we Die not; for we have Added unto all our Sins, this Evil, to Ask us a King.*

Did *God* then *Approve* of their *Asking* a *King*? Did he give 'em full *Authority* to do it in that *Text Deut. xvii. 14*? Was that the *Meaning* of those *Words*?

Country-m. This is very *Apparent* to me. But I have something more to ask concerning this *Matter*; which I will *Refer* to our *Next*.